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RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Mr. Dodge of Wilmington, State of Delaware, to the Rev. Dr. Rogers of Philadelphia, dated Jan. 9, 1815, and communicated for the Magazine.

*My very dear Brother,*

IN compliance with your request, I proceed to give you a brief statement of the glorious work of God in this place.

For some reasons, I think it necessary to make a few preliminary remarks, and would observe that it is more than twelve years since I came to this town, during which time, I have baptized 195 persons. For a few of the first years, our Church was blest with a good degree of harmony and brotherly love: but after some time, there had some roots of bitterness sprung up, which gave us much trouble; so that I frequently resolved, and two or three times was on the very eve of leaving this place; but was prevented by some singular interpositions of Divine Providence. However, about a year since, I had fully determined at all events to remove, and that the fourth Lord's day in December should be the last time I would preach for the Church as their stated pastor.

My trials were now exceedingly great; I saw nothing but destruction for the Church, whether I stayed or went; often reflecting, "How shall I leave these few sheep in the wilderness?"—while many with tears would say, '*You must never leave us.*'—Sleep in a great measure had departed from me, and my soul was in deep waters—But there were some of the brethren who would say, "Be not discouraged, God is about to pour out his Spirit among us; and we are certain the Lord will not let you go; for he has a work for you to do in this place." God at this time raised me up some very

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sincere and substantial friends. The kindness shown me also, by some of my Presbyterian brethren, will be had in grateful remembrance; for I may say of them as David did of Jonathan, "Their love to me was wonderful."

There was a very solemn attention paid to the word, for some time before any came to my house, with a desire to offer themselves as members; but in the last of November there was a young man, of a respectable family, who came, being under concern of soul, and apparently on the very borders of despair. As he was a person of good information, he asked me many questions on doctrinal, experimental and practical religion; and after a lengthy conversation, he appeared much satisfied. He informed me afterwards, that he was brought in a great measure to despair, by reading the biography of Quakers, which dissuaded from reading the Scriptures, and prayer, except a person felt the Spirit move. I requested him to lay aside all books but the Bible, and take that for the man of his counsel, which he did; and in a short time his soul was filled with divine joy, so that he and a Mrs. Y—— came before the Church, on the Saturday preceding the first Lord's day in January, 1814, and gave a relation of what God had done for them. This was a solemn time, and my heart was deeply impressed with this singular display of divine power at the very time I had resolved to leave the Church; that the Lord should vouchsafe his boundless mercy in owning my feeble labours. I still wished to obtain permission of the Church to remove, as I was now afraid to go without their consent.

No person can conceive the straits to which I was brought; but at last I was constrained, contrary to all my former arrangements, to stand still and see the salvation of God. Our congregation increased, and was remarkably solemn. There was such profound attention in time of prayer and preaching, that you would scarce ever hear even a foot move. I had for some time felt my soul much drawn out in supplication to God, with feelings that I can never fully describe. At particular times, it seemed as though there were a thousand cords of love and power, bound around my soul, drawing it up to heaven in ardent desires for the salvation of sinners.

At our Church-meeting in March, there were sixteen, who had been long dissatisfied, who applied for a letter of dismission to form a new Church. This was a painful occurrence to my feelings; yet I believe it was overruled for singular good to our Church. From that time, every discordant note ceased to sound—and joy and union spread through the whole Church. All seemed to be of one heart and one soul.

About this time, the sudden death of a young man impressed the minds of many. By particular request, I preached on the occasion. Many were so much affected, that they could not refrain from weeping, and some were scarcely able to leave the house. The power of the Lord fell upon the people, and his arrows were made sharp in the hearts of many. The voice of the turtle was also heard, and the time of the singing of birds had now come. Preach-

sing, singing, praying and exhorting became very pleasant work.—Indeed, to see and hear souls crying for mercy was truly refreshing, and my poor soul began to recover strength. Thus the work progressed till the meeting of the Delaware Association, which commenced the Saturday before the first Lord's day in June. At this time we had the pleasure of seeing many servants of the Most High God, some of whom caught the fire, and entered with joy into the work. At this season also, six followed Christ in the ordinance of baptism; the shore was lined with a solemn assembly to view the scene, and many were wounded in the heart.—Such a vast concourse attended our meetings, that the doors, windows, aisles, staircases, and yard were full, and the people went away in droves, having no place not even to stand so as to hear. The work went on with great power, so that it became impracticable to dismiss the people as usual. Many would meet me at the pulpit stairs, crying for mercy, often obliging me to spend one or two hours after preaching, in conversation. One day while I was thus speaking, one of our deacons informed me there were some young men in the gallery, who were so much affected they could not leave the house, and wished me to go up and converse with them. I crowded along the aisle, speaking to many, till I came to the foot of the stairs, which I ascended; and O! who can tell the feelings of my heart in seeing a number of young men pouring out the penitential tear, and each one saying, *I fear I have sinned so much I can never be forgiven!* The people crowded up from below, and about an hour was spent in preaching Christ unto them. "This was none other than the house of God and the gate of heaven."

My house was now scarcely ever destitute of this kind of company, so that from early candle-light till ten o'clock, I had not time to converse with all who were in distress of soul and who attended for that purpose. O my brother, this was heavenly work. Our meetings were frequent, and the brethren often prayed as though they had an important errand with Heaven; and on some particular occasions, we could not break up till near eleven at night.

A pious lady one day observed to me, that we had become very disorderly in holding our meetings so late! I replied, You know, Madam, every natural man's attention is about his body, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" but when the Lord opens his eyes to see his lost state, and the value of his soul, his whole attention is turned to *that*; and his cry is, O what shall I do for my soul! what shall I do for my soul! But in a short time he finds he has both to care for, and must pay attention to both; so the thing will regulate itself. I think it best, therefore, not to damp their zeal. She replied, Well, I think you are right.

There had also been for some time, considerable attention in the second Presbyterian Church. A few had obtained a hope, and many more were asking the way to Zion. But under the preaching of the Rev. Messrs. Blackburn and Patterson, on the fourth Lord's day



in June, the power of the Lord fell upon the people. I could compare it to nothing more similar, than the bursting forth of fire, which had been long confined. Every cheek appeared bathed with tears, and the dear youth crying "What shall we do to be saved." There has been twenty-eight added to them, and I think many more under concern. And although their meetings were frequent (being nearly every day and night for some time,) yet the people never seemed weary. But as I am not prepared to give the particulars of the work among them, I shall not enlarge.

In the month of August, on the first Lord's day, seven young men and five females were buried with Christ in baptism. Many hundreds attended at the water, and there the arrows of the Almighty were fastened in a number of souls who have since followed Christ.

In this month the work of the Lord went on with great power, and converts were daily multiplied, so that numbers were heard to say, *All Wilmington are turning Baptists.*

The visit you paid us on the first Lord's day in September, I think will never be forgotten by you, nor by us. Sixteen, you recollect, were baptized and joined the Church on that day. Since that time, I have baptized 19 more, making in all, since the reformation begun, 65.

This work has been principally among the youth, from 14 to 25 years of age; but there have been some as far advanced as 50, and one of only eleven years, who has obtained a comfortable hope. The experience of this little child was very interesting. One day, after relating many things much to my satisfaction, I asked her how her past life appeared in her view? "O!" said she, "very black." Do you feel a hatred to your former ways? "Yes, Sir, I do feel a great hatred to them." Why do you hate them, my child? "Because God hates them." Do you think God would be just to send you to hell for your sins? "Yes, Sir, I do, and wonder he has not done it long ago." How do you expect to be saved? "Through the Lord Jesus Christ." How does Christ appear in your view? "O! very precious; one altogether lovely." Do you feel so much love for Jesus that you could forsake all for him? "O yes, Sir, I could forsake father, mother, and all my brothers and sisters for him, and every thing else in the world!" I hope God will strengthen her to take up her cross, and to follow the Lord Jesus; for she meets with much opposition.

There was another dear little child, about 15 years of age, who has also met with the most violent opposition. One Lord's day morning, after preparing for meeting, she was asked where she was going? to which she replied, To the Baptist meeting.—Well, said her Aunt, you may go there to day, but this is the *last time you shall go!* When she went home, said her Aunt, Susan, I will now give you the choice of one of two things, either to quit the Baptist meeting, or leave my house! She replied, Well, Aunt, I will leave your house: for I would much sooner leave that, than the house of God! But after being from home some time, she was compelled



by her Aunt to return, and then not permitted to come to our meetings for some weeks. At last, one evening she came without the knowledge of her Aunt; and when she returned home, was asked, where she had been? She replied, To the Baptist meeting.—*What, have you been there again!—you shall suffer for that!* and gave her a most severe *cowskinning*!! After which, the dear little sufferer replied,—‘Well Aunt, I have tried every way in my power to please you, even to the wounding and grieving of my soul; but I find it is of no use, and now let what will come, I am resolved, in the strength of the Lord, to take up my cross and follow Christ.’ This was on Wednesday evening, and on Saturday she related what God had done for her soul; and on the day following went into the water, bearing the *marks of the Lord Jesus*, which she carried for many days! Many have had to *stem* the torrent, which is no bad sign; for *dead fish* always go with the current.

Many ministering brethren have visited and preached for us, whose labours have been owned of the Lord.—Among others, Elder John Leland’s unexpected visit and powerful preaching were remarkably seasonable. If any person had given him a minute account of our state, and he had studied to preach so as to suit our particular circumstances, his sermons could not have been more appropriate. I have no doubt but that the Lord our God sent him. There have been some additions to the Episcopal and Methodist churches, but how many I do not know.

The work is still going on, and I think there are more than one hundred and fifty who have already obtained a good hope through grace.

O! my brother, no sinner out of hell has so great reason to be humble before the Father of mercies as I have. When I look back, and see the change that has taken place in the course of twelve months past, I can scarcely believe my own eyes, and may truly exclaim, “What hath God wrought!”

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Extract of a Letter from the Rev. Nehemiah Lamb to the Editor, dated Gorham, (State of N. Y.) June 4. 1814.

*Dear Brother,*

I HAVE just received and read, No. 37, of your useful Magazine, the perusal of which, caused the tears of sympathy to steal from my eyes; particularly in viewing the situation of our poor fellow men and women in heathen lands. Likewise the zealous efforts that are made to spread the gospel amongst them, together with what God hath wrought in other places: How great are his signs, and how mighty are his wonders!

As you solicit information respecting the state of religion in these parts, I shall now proceed to give you some account of God’s work

amongst us. I removed to this place in January 1812, and found the Church in a divided situation. Party spirit reigned to the highest degree that ever I discovered it in any place. I ventured, however, through much fear, to cast in my lot amongst them; hoping, that being a stranger, I might have some influence on their minds. But it was almost in vain: for I was soon accused of being a partizan. I began to fear the fate of Jonah, for the "sea wrought, and was very tempestuous." However, the matter was decided by a large council, the June following, in favour of the brethren with me. Two members were directly added by baptism, and for a time we enjoyed a comfortable state. A clamour was, however, raised against us, by the opposite party, who declared that the Church was gone.

In the spring of the year 1813, the Lord began to display his grace, and make bare his holy arm at an unexpected time, and in an unexpected quarter. I was called to attend a funeral (in the time of the great sickness which prevailed,) where I took occasion to speak a few words to a young man, who was a ringleader at balls and other merry meetings. The words that were dropped, *were fastened like a nail in a sure place, by the Master of assemblies.* At our next covenant meeting he came forward with one more, who told their experiences, and were baptized. An uncle to this young man, who was in the habit of indulging in vanity, went with some others to see the curiosity. I believe God stood by me that day, and my preaching was not in vain. After the baptism, we returned to the house, where several expressed great concern for their souls; among others, the gentleman last mentioned. A few days after, I baptized seven in one day; one of whom had enjoyed a hope in Christ for a number of years; but her husband was a great opposer, and had kept her back from making a profession for a long time. When he found she had a mind to be baptized and join our Church, he was greatly vexed. Having met her by a creek, he said he would baptize her, and accordingly threw her into the water, first on one side, and then the other, declaring his determination to persist, though God Almighty or Gabriel should come down from heaven! The day she was expected to be baptized, he took her (with a view to prevent it) into his waggon, and sat out for Farmington: but just as he turned out of the road that leads to our meeting, his horses' tackling gave way, and his waggon tongue dropped on plain ground. He fixed it again, and went on to the bridge which crosses the outlet of Canandaigua lake, where his waggon tongue dropped again, and catching in a hole in the bridge, as the horses were in full career, they tore up several planks, and partly fell through; but one of them sprang forward with such violence as to overturn the waggon, and they had all like to have perished on the spot. The man was so struck, that in a fright he exclaimed, "God is fighting against me!" He immediately turned, and came to our meeting. I had just begun to discourse from these words, *Therefore be ye not mockers, lest your bands be made strong, &c.*

After the public exercises, we repaired to the water, which was nearly a mile. As we went, there came on a very heavy shower of rain, which caused us to stop for a short time by the way. Whilst here, I called on this woman, to know if she had a wish to unite with us. She said it had been her mind so to do; but her husband was not willing she should join in this place. He replied and said, he had been opposed, but had now given it up, and wished to hear her experience. She soon with much joy, related the wonders of grace in such a striking manner, that it so affected him, that he said, "he must acknowledge with shame, that he was the one that had kept her back." Thus it appears, that He who looked through the cloud, and troubled the Egyptian host by taking off their chariot wheels, and who wrought gloriously for his people of old, is the same yesterday, to-day, and forever. He turneth even the shadow of death into the light of the morning, and giveth songs in the night.

A number more have come forward since, making between twenty and thirty in the whole, which have all been added since the council. And also some of those that were of the opposite party have returned. Not unto us, O Lord; not unto us, but unto thy name be the glory.

The 1st instant, I attended the ordination of two deacons at Palmyra; and the day following, a ministerial conference, when we adopted a constitution, and formed into a regular society, known by the name of *The Baptist Ministerial Society*. Elder Elkanah Holmes is one of our number, and has been greatly instrumental in establishing this meeting. The design of this society is to gain knowledge from each other, and to promote uniformity of sentiment among ourselves, so that we may lift up our voices together as watchmen on Zion's walls.

Yours, with affection,

N. LAMB.

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Extract of a Letter from the Rev. Mr. Blakesly to the Editor, dated East-Windsor, (Conn.) Jan. 16, 1815.

*Reverend and dear Sir,*

THROUGH the great mercy of indulgent Heaven, my family are still preserved from sickness and death. May you and yours enjoy the same blessings. Believing that you take a deep interest in the prosperity of Zion, I feel a pleasure in communicating to you some account of the good work of God in this region, since your visit here last May. Many who then appeared to be impressed with a deep concern for their souls, have found peace in believing; and others who were then careless and far from the kingdom of God, have since been brought nigh by the blood of Christ. The Church of Christ in East Hartford, where I statedly labour every other sabbath, has received by baptism on a profession of faith from that and the neighbouring towns, an accession of 37 members.



Our baptizing seasons have been blessed to the comfort of the Church, and in some instances to the awakening of sinners. Our communion seasons also have been very precious. To see such a goodly number of the dear youth taking their places in the Church, with hearts dissolving in thankfulness and eyes melting to tears, while partaking of those significant symbols of the body and blood of their dear Redeemer, is truly affecting. How animating must such a sight be to those, who, like Simeon, had long been waiting for the Consolation of Israel.

I humbly trust that the glorious harvest is not entirely past : some mercy drops are yet falling upon us, and we still are encouraged to hope many more will be brought from darkness to light.

I understand that about 60 or 70 have been added to the Presbyterian Church in the same town, who, we charitably hope, have obtained like precious faith with us. And may the language of our hearts ever be, Not unto us, but unto thy name, O Lord, be all the glory.—Wishing you much success, in the cause of the ever blessed Jesus, I subscribe myself ever yours, &c.

ELIADA BLAKESLY.

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[From a Female Correspondent.]

Extract of a Letter to the Editor, dated March, 1814.

*Rev. Sir,*

I NOW inclose fifty dollars, to be applied for the use of the mission, in the manner you shall judge most advantageous ;—only, do not name me in print as the donor. Such publicity may, for aught I know, be sometimes useful, in exciting others to charitable acts :—but the solemn and significant words, “*They have their reward,*”—make me afraid of losing *mine*, when any needless parade is attached to the performance of my duty.

My best wishes, and, I would add,—my humble prayers attend the Eastern Mission :—but, I long to see more exertions for the spread of pure religion in this Western world—these “goings-down of the sun.” I long for *peace*—not to gratify the avarice or pride of this or that political party ;—but, that the peaceable kingdom of Jesus might be made universally known ; and especially, that it might be made known to the original proprietors of our soil—the now ferocious allies of Britain. O, when shall *they* be taught to “look on Him whom they have pierced, in their cruelty?” When shall they “be in bitterness for *Him*,” instead of bewailing their own wrongs, and seeking to avenge them?

“Haste, Sovereign Mercy, and transform

“Their cruelty to love ;

“Soften the tyger to a lamb,

“The vulture to a dove.”

Some parts of our Louisiana territory already present an interesting missionary field : and the time cannot be far distant, when it

will extend over South-America, and the West-Indies. There will, then, be work enough for our *evangelizing armies*, without sending them to the antipodes.

Might I but live to see the pure gospel making its way among all these Western "people, and nations, and tongues," and have evidence of being myself, humbly instrumental in accelerating its progress, I think I could, contentedly, offer up venerable Simeon's prayer, and "depart in peace."

But, alas! how long would it not be, before I could aid the glorious Redeemer's cause, were I permitted to do it, only on condition of harbouring nothing hostile to Him in my heart!

Yet, we must not stand still, through fear of the enemy within or without. If we "serve our God continually," HE will "deliver us from the lions"—and that, for his dear Son's sake!—To Him I commend you, myself, and all for whom we ought to pray!—Farewell.

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*FEMALE MISSIONARY SOCIETY IN PITTSFIELD.*

[The following very handsome Letter has been received by the President, and its inclosure paid over to the Treasurer of the Society.]

*Rev. Sir,*

THOUGH strangers in person, yet professing to be one in Christ, we take the liberty to address you, and to inform you of our motives in sending the enclosed.—Having been made acquainted with the glorious work which God is carrying on in India by means of Missionary labours, and viewing it both our duty and privilege, we have long felt a desire to assist in promoting so glorious a cause. For this purpose, in September last, a small number of females belonging to the Baptist Church in Pittsfield,\* joined in society, since which we have been casting in our mites, which amounts to the sum of ten dollars and ninety-four cents, which we wish to have applied to the purpose of translating the Holy Scriptures. Though our beginning is small, and the sum contributed trifling, yet we feel a degree of satisfaction, in thus manifesting our wishes for the spread of the Redeemer's kingdom among the heathen nations, and in places where his name has not been known.—May the exertions of our brethren, who like Paul have had perils by water and among the heathen; who have encountered the dangers of the deep, and endured the fatigues of a missionary life, to spread the gospel in the regions of the East, where superstition has long held her dismal reign, and where souls are perishing for lack of vision, be abundantly blest; and may the knowledge of the Lord soon cover the earth as the waters do the sea, and the whole earth be filled with his glory.

Done in behalf of the Society,

May 20th, 1814.

MAHALA FRANCES, *Secretary.*

\* We know not whether Pittsfield in this State or in New-Hampshire.

Extract of a Letter from one of the Missionaries when just recovered from a fever. Dated Readfield, Sept. 8, 1814, and addressed to the Editor.

Dear Brother,

IF you received my letter that was written in the time of my sickness, I conclude you are held in suspense with regard to the issue. I would therefore inform you, that the day that the letter was dated, the fever left me; and I have since been upon the recovery. Last Lord's-day was the first of my getting out to preach. I have now a prospect of pursuing my former delightful work, of preaching Jesus and him crucified.

During my sickness, which was short, I was favoured with calmness and composure of mind. Like the mariner, I thought that every wind and wave was bringing me to my port, which appeared to be at a small distance from me. I had a *desire to depart and be with Christ, which is far better* than to be here. But the scene was soon changed, and the wind came from a different direction, which drove me back upon the boisterous ocean of life again. This was a great disappointment to a poor worm who does not know so well how to choose for himself, as an all-wise Being does, to order his affairs for him. I am suspicious of my awful wicked heart, thinking that I was too anxious to be gone, to be free from trouble; and too unwilling to continue in the furnace to have my dross purged from me. I have, if I am not deceived, some faint desires, that my spared life may be devoted to the Lord, and that I may be of some use in the church of God.

I hope and trust, I had some right or holy exercises of heart while sick, which was a great mercy to one that deserves nothing but misery. This is not, however, my best and brightest evidence of being in a gracious state, or a child of God. That habitual exercise of heart, that embitters sin to the soul; that causes a creature to loathe himself on the account of his inward filth, and the fountain of corruption within; that boweth a perverse will to the sovereign will of God; that sweetly captivates every faculty of the soul; that draws the heart and affections to Jesus as the chief object of their desires, so that the creature can say with the Psalmist, *Whom have I in heaven but thee, and there is none upon earth that I desire beside thee*; that temper of mind that conforms us to the heart-humbling, self abasing doctrine of the cross, by which I would mean to be understood the everlasting, electing love of God, in his predetermined counsel respecting the salvation of all his chosen people; [I know that the enmity of the natural heart, i. e. of the unrenewed heart, is such, that there will be many ready to object and say, "Why then doth he yet find fault: for who hath resisted his will?" but the answer of divine inspiration (if not now will certainly hereafter) stop the mouths of such cavillers; *Nay but, O man, who art thou that repliest against God?*] in fine, that disposition of heart, that leads



creatures to a near and daily walk with God, and cheerfully to take up their cross and follow Christ; that which produces a suitable anxiety for the salvation of the souls of men; that makes us willing to forego all that the world esteems great or good, and to encounter the greatest difficulty in order to promote the Redeemer's cause; these exercises, I say, are in my view the characteristic marks of the true believer.

I trust grace reached my heart when a giddy, vain youth, and brought me cheerfully to bow to the sceptre of mercy, and gave me a relish for those things that I had before despised; causing me to delight in those objects of which I was before totally ignorant. Soon after, it was impressed on my mind, to go and *declare how great things the Lord had done for me*. From this time forth my work, yea, I may say, the very theme of my soul, hath been, in my broken manner, to proclaim abroad the name of Jesus, to the most destitute and needy parts of our land. I have abundant reason to be thankful, that the kind and gracious Lord hath condescended to let me see so much of his good work of grace, in the salvation of my poor fellow men in this part of his vineyard. The precious truths which some presumptuously and daringly call damnable doctrine, God hath owned to the conversion of many precious souls. These truths have been the support and consolation of my soul. Oh the plan of grace! What honour it reflects upon the character of God! How safe for man!

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Extract from Rev. Mr. RICE's Report to the Secretary of "The Baptist Society for propagating the Gospel in India and other foreign parts," established in Boston, 1812, and since united with "The General Missionary Convention of the Baptist denomination in the United States of America, for Foreign Missions."

*To the Rev. DANIEL SHARP, Corresponding Secretary of "The Baptist Society, (instituted in Boston in 1812) for propagating the Gospel in India, and other Foreign Parts," &c.*

REV. SIR,

IT will be recollected that the Board of your Society, in conjunction with brethren Bolles and Batchelder from societies embracing the same object with yours, conferred on me, more than a year since, the honour and favour of extending the hand of patronage, requesting me to proceed from Boston to New-York and Philadelphia on Missionary business, and after visiting those places, to pursue the course, which circumstances and the openings of Providence might suggest as most adviseable. This patronage having been assumed by "The Baptist Board for Foreign Missions of the United States," instituted by "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," no official return has been made by me to the Board of your Society. I deem it proper, however, at this time, to submit a communication.

The course of my proceedings, and their results, till the meeting of the Convention in Philadelphia last May, it is not necessary to detail. Since that time some things have occurred, which it may not be improper to state.—Arriving at Hartford, (Conn.) late in July, the Baptist Church in that place requested their Pastor, Mr. Cushman, to address a circular “to as many of the ministers and friends of our denomination” through the State as convenience would allow, “requesting a general meeting for the purpose of forming a BAPTIST SOCIETY FOR FOREIGN MISSIONS; said meeting to be held at Hartford, on Wednesday, the 31st of August.” Meantime I made an excursion into Vermont, with a view to ascertain what might probably be done in that quarter. The prospect appeared favourable. Contributions were made for the mission in Middlebury, and in Windsor. Also, of Gen. Forbes of Windsor, I had the particular satisfaction to receive one hundred dollars, which liberal donation he had determined, soon after hearing of the change of sentiments in Mr. Judson and myself, to bestow upon the mission. He will pardon me, I hope, if I take the liberty to add, that besides this liberality towards the mission, “*he loveth our nation, and hath built us a synagogue.*” Mrs. Bradley,\* of the same place, communicated to me five dollars in a letter, with some circumstances of peculiarity attending this offering, which it may not, perhaps, be improper to mention, and which will best be exhibited by transcribing her letter, as follows, viz. “In reading accounts from India, and contemplating upon those regions of darkness where many millions lie groaning under every species of imposition which can overwhelm human nature with despair; and in tracing the great and indefatigable labours of our beloved brethren and sisters, who have gone into those parts to show the deluded heathen the way of salvation, I have often sighed to possess an ability to further this good work; but as my dear companion incessantly labours to build up Zion, and has been successful in forming new societies and churches, in which we have thought it our duty to lay out all we could obtain for the extension of our American Israel, I did not know as my impressions ought to be regarded. Finally, I concluded, that if it were my duty to contribute any thing towards foreign missions, that He who sits in the heavens and has all beings and events at his disposal, would influence some of the rich to afford me the means. I engaged at the feet of Jesus, that if this should take place, I would give it willingly, and own him to be the author of this present, to be sent forward for the mission. Not long after this solemn engagement, a lady came some distance to Mr. B——’s meeting, and presented me a five dollar bill, which I now put into your hands, praying the Lord to crown your labours with success, and raise up many in our highly favoured country to accompany you in spreading the joyful news of salvation in the pagan world, and multitudes of both sexes to contribute liberally for the support of this important undertaking and the illumination and redemption of God’s chosen.”

At the time appointed I returned from Vermont to Hartford, and was present at the formation of “The Connecticut Society Auxiliary

\* Consort of the Rev. Joshua Bradley.

to the Baptist Board for Foreign Missions." The manner of formation, and of commencing the proceedings, of this Society, gave me very high satisfaction. More than sixty dollars were contributed on the occasion. Also, a letter was received by the Clerk of the Baptist Church in Hartford, a short extract from which follows, viz. "As I do not expect to be at Hartford, I thought it proper to address a line to you, informing that the Baptist Society for Foreign Missions may depend on one hundred dollars annually, from me, for four years." I received a letter from the same person, on the same occasion, saying, "Lest my not being at Hartford this week, should be thought owing to a want of proper zeal for the cause of truth, I write to inform you and my other baptized friends, that there is no such reason for my absence. On the contrary, I think I shall be there, in spirit. Oh, that my unworthy prayers might avail much for the promotion of the blessed gospel, in its original simplicity and purity!" I would do myself the pleasure to give the name, but the writer requested not to be mentioned in the proceedings, except as "A Friend to Foreign Missions."

I have since received several contributions, and donations from many individuals, but need not trespass on your attention by detailing them, as it will be my duty to report them, particularly, to "The Baptist Board for Foreign Missions." The liberality of this place, (Keene, N.H.) I cannot, however, deny myself the pleasing satisfaction particularly to state. Remaining here over the sabbath, waiting for a communication from Boston, I was very politely requested to preach in the Congregational meeting house in this place. The Pastor of this Church, Rev. Mr. Hall, deceased about two months since. A supply, however, by a member of the Association, to which Mr. H. belonged, would have been had, if I had not been present. I took the liberty of signifying that I should not be unwilling to deliver a Missionary sermon in the evening, and was happy to learn that the people were as willing to hear, as I could be to deliver a sermon on this interesting subject. I will only add, that after sermon, the very liberal contribution of fifty dollars and sixty cents was cheerfully put into my hands.

I have had the happiness to attend several Associations, besides the yearly meeting which exists in Rhode-Island; these have all given decidedly favourable countenance towards Missionary operations. At the session of the Woodstock Association, at Westmoreland, (N.H.) 29th Sept. was formed "The Union Society of New-Hampshire and Vermont Auxiliary to the Baptist Board for Foreign Missions;" and at the session of the Vermont Association, Brandon, Vt. 6th Octo. was formed "The Vermont Society Auxiliary to the Baptist Board for Foreign Missions." Information has been communicated also, that in Utica, (N. Y.) has been formed "The Utica Baptist Society, to aid in Foreign Missions." These, together with the "The Sansom-Street Baptist Female Society for promoting Foreign Evangelical Missions, formed in Philadelphia soon after the meeting of the Convention, and the seventeen previously formed, make the present number of Baptist Foreign Mission Societies in the United States, twenty-two.



Since the formation of these societies, "The Country Baptist Missionary Society," whose annual meeting is in connexion with the meeting of the Leyden Association, though originally formed with reference principally, but not exclusively, to domestic Missions, adopted at its late annual meeting, several additional articles with particular reference to Foreign Missions, but without lessening its regard to the destitute parts of our own country. This Society has already contributed a handsome donation towards the Foreign Mission,\* and will probably be able to forward at least one hundred dollars annually, to the General Mission Treasury. It may therefore with propriety be reckoned among the Foreign Mission Societies. During the session of the Dublin Association at Swansey, (N. H.) was formed "The Dublin Society Auxiliary to the Baptist Board for Foreign Missions." Having mentioned these Societies, I cannot deny myself the pleasure of recording a grateful testimony to the excellent "Boston Female Society for Missionary Purposes." The liberality of this Society towards the Foreign Mission already displays itself,† and will probably be followed by such annual donations as should entitle this praise-worthy Association of Ladies, to hold a place among the Mission societies which compose the Baptist Missionary Convention. So that the number of these societies may now be reckoned at twenty-five; perhaps one or two others may have been formed, of which, information has not yet been had. No doubt, also, that much will annually be contributed by the numerous Female Mite Societies, Cent Societies, and others of similar description, in aid of the Missionary operations, besides the delightful satisfaction afforded the benevolent mind, in contemplating these happy and beneficial associations of charitable ladies.

In mentioning these, I cannot resist the pleasing emotion which impels me to advert to the New-York Female Society, notwithstanding its having been mentioned in the "Proceedings of the Baptist Convention for Missionary Purposes." These happy associations of charitable ladies for the sacred purpose of imparting the sweet favour of the name of Jesus to the heathen, cannot fail of being contemplated with admiration and delight by every benevolent mind, while at the same time they will inspire others to the praise-worthy imitation, and impart peculiar satisfaction particularly to the sisters in the Missionary field.

\* See Baptist Missionary Magazine, p. 381.

† Ibid.

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Extract of a Letter from the Rev. Dr. Fuller, dated  
London, August 17th, 1814, to the Rev. Dr. Staughton of Philadelphia.

"IT is pleasant to hear of the unanimity of the American brethren in the cause of Missions, and I sensibly feel their affectionate proposals of mutual correspondence.

"I have just returned from a journey in the North of England of about 600 miles, going and returning, in which I preached about 28 times in so many days, collected about 600 guineas for the Mission, and was better in health when I came home than when I set out.\*

"I have just now received a letter from Dr. Carey, who says, 'The Burman Mission is fixed at *Ava* the capital, and a printing press is to be established there, by order of the Emperor. My son Felix was sometime ago ordered to *Ava* to vaccinate some of the younger branches of the royal family. He went, and was received with rather more honour than he would have wished for. He requested leave of the Emperor to set up a printing press, which was granted, and he *required to reside at Ava*. Brother Judson, who is at Rangoon, and feels happy in that mission, will continue there till some further help can be sent thither. I wish we had a brother from England to settle there, we should then have a station at each end of the empire.'

"I think if brother Carey had known the difficulties of an American brother being admitted into British India, he would have said, *Burmah must be the seat of our brother Rice's labours*. Such, however, is my present judgment. We hope to send a brother soon, but if brother Rice can get to Burmah also, they will find him work.

"In a few weeks we have a ship going for Bengal, captain Kemp, the owner. He and Mrs. Kemp are both members of the church at Serampore. There is a lieutenant Moxon also in the Mahratta Country, a member, a very useful man, who has married Dr. Carey's niece.

"Dr. Carey lately baptized another lieutenant in the army; and another church of 60 members is formed, in the 24th regiment, with elders of their own.

"I can only add my kind respects to Dr. Rogers, Mr. Ralston, Captain Wickes, and others whom I may not name."

\* The great and good Dr. Fuller, within the last three years, has laboured under such bodily complaints, which, he writes, will probably never leave him, till they lodge him in the grave! And while his strength is diminishing, his work is greatly increasing!

*Religious Remembrancer.*



## ADDRESS

Of the *Baptist Missionary Society* in Great-Britain, to the Public.

THE BAPTIST MISSIONARY SOCIETY was formed October 2, 1792, by a few individuals assembled at Kettering, in Northamptonshire; and has risen, from very small beginnings, to a magnitude which loudly calls for grateful acknowledgments to the Father of Mercies, and for strenuous exertions from all who long for the extension of the Redeemer's kingdom, and the consequent happiness and purity of mankind.

Considering the Holy Scriptures of the Old and New Testament as the only sufficient and external rule of faith and practice, it has ever been a principal object with this Society to combine the Translations of the Sacred Writings with their endeavours to propagate, by oral instructions, the doctrines they contain. Their aim is, to lay as a foundation, the common faith once delivered to the saints; and to furnish all nations, among whom they go, with a standard of acknowledged authority, by which the principles and conduct of themselves and their Missionary Brethren may be tried. Acting on this broad and catholic principle, for the promotion of that universal Christianity taught in the New Testament, and which must finally be the religion of the whole earth, it will not excite surprise that this Society has been aided by the generous and liberal assistance of Christians of all denominations throughout England, Scotland, Ireland, and the United States. Churchmen, Presbyterians, and Independents have each borne a part in this labour of love; and shown a lively interest in the support and extension of these missions, and particularly in the translations carrying on at Serampore.

In the course of about fourteen years, above five hundred persons of different nations—Hindoos, Mahometans, Armenians, Portuguese, and others—have “heard, in their own tongues, the wonderful works of God;” and have been baptized, on a profession of repentance towards God and faith in our Lord Jesus Christ. Between thirty and forty persons are regularly employed in preaching the Gospel, in six different languages; and several schools are maintained, in which many hundreds of poor children are instructed in writing and reading, and in the knowledge of the Holy Scriptures.

Eighteen different stations are occupied by the Missionaries: viz.

1. *Calcutta* and *Serampore*. At the former, Dr. *Carey* chiefly resides, having been appointed, by Marquis Wellesly, Professor of Sungskrit and Bengallee, in the College of Fort William. The Missionaries have here erected a large Chapel, in which worship is regularly performed; and a School-room, ninety feet by seventy, which it is calculated will contain nearly one thousand children. Several native brethren are employed in preaching from house to house, in different parts of the city.

At *Serampore*, about fourteen miles from Calcutta, on the banks of the River Hoogly, the Mission premises are situated, comprising the printing-office, schools, dwelling-houses, &c. Here Dr. *Marshman*, Mr. *Ward*, and Mr. *Lawson* reside.

2. *Cutwa*, a town to the North of Serampore, where Mr. W. *Carey*, second son of Dr. *Carey* is stationed.

3. *Jessore*, East of Serampore. Here Mr. *Petruse*, an Armenian by birth, superintends a large Church of native converts.

4. At *Dhacca*, Mr. *Cornish* and a young Brahmin, *Bhagvut*, are diligently labouring in the work of the Mission.

5. *Goamalty*, a large village near the ruins of the ancient City of Gowr, occupied by Mr. *Da Cruz*, a Portuguese.



6. At *Dinagapore* is an increasing Church, under the care of Mr. Ignatius Fernandez.

7. *Chittagong*, in the Eastern extremity of Bengal, on the borders of the immense forests of Teak-wood, which divide the British dominions from the Burman Empire. To this place a young man, of the name of Du Broyn, has recently been sent from Calcutta; and his prospect is very encouraging.

8. *Digab*, in Hindosthan, is a station occupied by Messrs. Moore and Rowe, who are engaged in a School themselves, and superintend three Native Schools, containing about one hundred children. Brindabun, a native convert, assists them in preaching in the neighbourhood.

9. *Patna*, a city containing five hundred thousand inhabitants. Here is stationed Mr. Thompson, who, having been born in the country, is able to converse and preach in three languages; and has the most pleasing prospect of success in his labours.

10. *Agra*, a city on the borders of the Sikh country, about one thousand miles from Calcutta, where Messrs. Peacock and McIntosh are stationed.

11. *Sirdhana*, the capital of a small independent territory to the North of Hindosthan, to which Mr. Chamberlain is gone, at the request of the Prime Minister of her Highness the Begum.

12. In the Province of *Orissa*, in the vicinity of the Temple of Juggernaut, Mr. John Peters, an Armenian, is labouring with great success. Several persons, engaged in the immediate service of the Idol, have accepted the New Testament.

13. At *Nagpore*, in the heart of the Mahratta Country, a respectable European has been long actively employed in circulating the Scriptures.

14. To *Bombay*, on the Western side of the Peninsula, Carapet Chator Aratoon has recently been sent.

15. At *Rangoon*, the chief sea-port of the Burman Empire, Mr. Felix Carey, the eldest son of Dr. Carey, resides. Surrounded by tumult and danger, he has made considerable progress in translating the Scriptures; and has lately been strengthened by the accession of Mr. Judson.

16. In the Island of *Ceylon*, at *Columbo*, Mr. Chater has begun to labour with very encouraging prospects before him.

17. *Pandua*, at the Eastern extremity of Bengal, within a fortnight's journey, on foot, of China, where Krishnoo, a most zealous and indefatigable native preacher, is lately gone, and has already baptized several persons.

18. The last regular station is the Island of *Java*. Mr. Robinson has recently proceeded to this island, which is a general resort of all the Eastern nations for traffic. He has a Church composed of British soldiers, to which considerable additions have lately been made.

With regard to the TRANSLATIONS OF THE SCRIPTURES.\*

1. The whole Bible has for several years been translated into *Bengalee*, the fourth edition of which is now in the press.
2. The whole New Testament has been completed in four other languages, viz. *Sungskrit*, *Orissa*, *Mahratta*, and *Hindee*, which are circulated to a great extent, and read with great avidity.
3. Dr. Marshman has translated the whole New Testament into *Chinese*; and printed the three first Gospels. The Old Testament is translated to the Second Book of Samuel, and commenced printing.

\* Besides the Translations of the Scriptures, the Missionaries have published several Works relative to Oriental Literature.

Dr. Carey has published, 1. The *Ramayana* of Valmeeki, a *Sungskrit* poem, with an English translation (in conjunction with Dr. Marshman,) under the patronage of the Asiatic Society and the College of Fort William. Three volumes 4to. are already published; dedicated to Sir George Barlow.

2. A Grammar and Dialogues in *Bengalee*. Second edition.

3. A Grammar of the *Mahratta* language. Second edition.

4. A *Mahratta* Dictionary.

5. A *Sungskrit* Grammar, 4to. dedicated to Marquis Wellesley.

“He has also just finished the printing of a Grammar in the *Punjabee* language; and has now in the press Grammars of the *Telinga* and *Carnatic* Languages. He is also writing Grammars of the *Kushmeere*, the *Pushna*, the *Ballachee* and the *Orissa* Languages. In addition to these various and extensive labours, this pious Minister and indefatigable Scholar will complete, in two years more, his *Bengalee* Dictionary.”

“A Grammar of the *Burmah* language, by his son Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press at Serampore.”

Dr. Marshman has commenced publishing the Works of Confucius in the original, with a Translation and Commentary; dedicated to Lord Minto.

“He has also composed a Work under the title of *Clavis Sinica*, or *Key of the Chinese Language*. Of this Work the first part is already printed, and consists of two Dissertations; the first, on the Chinese Character; the second, on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese language. These two parts of the Work will contain from four to five hundred quarto pages; and Dr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters in the whole of Confucius; which he conceives will render it a complete Key to the Language. The passages in Chinese characters contained in these Works, are printed on moveable metal types, which Dr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection not known before.”

“Mr. Ward has also recently published the second edition of a Work, in four quarto volumes, on the Religion, Writings, and Manners of the Hindoos.”

The quotations in this note are made from a Valedictory Address delivered by Lord Minto, September 20 1813, in which he adds,

“I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable Community to accomplish.”

“I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful Establishments they have formed, and which are conducted by themselves.”

4. Progress has been made, more or less, in translating and printing the New-Testament in the following languages :— *Affamefe, Carnata, Napalase, Maldivian, Brij Basa, Cashmirean, Sikh, Guferatic, Burman, Telinga.*

5. The Missionaries are also printing for the the Calcutta Bible Society, the New-Testament in *Cingalese, Persian, Tamul, Hindosthane, and Malay.*

The Society has recently commenced a Mission to the West-Indies. At *Jamaica*, Mr. *Moses Baker*, a man of colour, has met with considerable success among the Negroes. In December last, Mr. John Rowe sailed thither. Accounts have been received, stating his arrival and kind reception from several respectable persons, though he had not been able to form any settled plan of operation.

The annual expenditure of this Society has generally been about £6000 ; but this year it has amounted to upwards of £9000, exclusive of the expenses of sending out two Missionaries to the East-Indies : Mr. Trowt and Mr. E. Carey, nephew of Dr. Carey. Another is expected soon to sail to the same quarter. Mr. Rowe, also, will at present be in need of very considerable pecuniary assistance. By these means, the funds of the Society are *totally* exhausted ; but they have hitherto found a bare statement of facts sufficient to interest the Christian public in their behalf ; and they doubt not of receiving that generous assistance from their friends which is solicited in this Address, and which the present emergency requires.

July, 1814.

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Extract of a Letter from Rev. A. Judson, to the Rev. Mr. Emerson of Beverly, dated Rangoon, January 7th, 1814.

Dear Brother,

IT is nearly a year since I wrote to America, my last being forwarded by brother Rice. I have had no opportunity of conveyance since that time ; nor have I any at present. I intend to send this to England, hoping, that on its arrival, the war may have terminated, or that it may find a conveyance in some dispatch vessel.

We have been here about six months ; have been living in the mission-house, with brother Felix Carey's family, but expect, in a few days, to take a house within the walls of the town, on account of the bands of robbers, which infest all the country, and which have lately become very numerous and daring. Our situation is much more comfortable than we ever expected it would be in such a country. We enjoy good health, and though deprived of all congenial, Christian society, we are very happy in each other ; I think we frequently enjoy His presence, whose smile can turn the darkest night to day, and whose favour is the fountain of all happiness. "Peace I leave with you, my peace I give unto you," said our departing Saviour ; and the faithfulness of his words we richly experience.



There has yet been but very little effected in this country to any real missionary purpose. Brother Carey's time is greatly occupied in government matters. The Emperor has given him a title, and requires him to reside at the capital. He is just now going to Bengal on his Majesty's business, and expects after his return, to take his family up to Ava, and settle there. Not a single Burman has yet been brought to the knowledge of the truth, or even to serious inquiry.

In all the affairs of this government, despotism and caprice are the order of the day. The present Viceroy of this province is a savage man. Life and death depend on his nod. He is very large in stature; and when he stalks about, with his long spear, every body shrinks from before him. I called on him once, but he scarcely looked on me. Nancy waited on her Highness, and was much better received. This man, however, is about to be re-called to Ava, and it is doubtful whether he will return. During the interim, we expect all things will be in confusion, and this is one reason why we desire to get within the walls.

My only object at present, is to prosecute, in a still and quiet manner, the study of the language, trusting, that, for all the future, "God will provide." We have this consolation, that it was the evident dispensation of God, that brought us to this country; and still farther, that if "the world was all before us, where to choose our place of rest," we should not desire to leave Burmah. And our chief anxiety is, that brother Rice may not be able to join us again. But even this we desire to leave in His hands, who doth all things well.

We have generally made it a point to write by every conveyance, to Dr. Worcester, my father, and you or some of the family at Bradford, besides many letters to other friends. By an extract from an American Gazette, which straggled into these parts, we have learnt, that the Caravan reached Salem in safety. Unfortunately we sent but very few letters by her, as we had sent by many preceding ships. All our news from America consists in a copy of the 3d Report of the Commissioners, and some general hints in the India papers concerning the war. We have heard, that letters were brought us by the Alligator; but they were sent to the Isle of France, after we had left there. We expect, however, to recover them at last. We cannot express our longing to hear once more from our country. We want to hear all about the war; what places, and what families of our acquaintance have been affected thereby. How much we anticipate from brother Rice's return! If this reaches you, I beg you will send a copy to my father, and also to Bradford. I shall leave room for N—— to conclude, and remain,

Your affectionate brother in the Lord Jesus,  
A. JUDSON.

## BOSTON FOREIGN MISSION SOCIETY.

THE Baptist Society for Foreign Missions held their annual meeting in the Second Baptist Meeting-house in Boston on the second Wednesday in October last, when it was expected that the Rev. Mr. Rice would have delivered a sermon on the occasion; but as it was inconvenient for him to attend at that time, the sermon and collection were postponed until Wednesday evening the 9th of November. Due notice having been previously given, and the evening being very fine, a full and respectable assembly collected, to hear what could be offered in favour of a foreign Mission. Deeply impressed with the importance of his subject, our excellent brother pleaded the cause of the poor heathens with unusual eloquence and pathos. After a very luminous exhibition of scripture prophecies relative to the extension of the Redeemer's kingdom among the Gentiles, and showing that Christ will ultimately have the heathen for his inheritance, and the uttermost parts of the earth for his possession, he proceeded to a statement of facts relative to the present state of India. The deplorable condition of the many millions of idolaters inhabiting the regions of the East, was very feelingly described. When the preacher, with a delicacy which did honour to his feelings as a Christian, represented the holy ardour and pious zeal manifested by the Missionaries, who have *left all and followed Christ* into those remote regions; and especially, when he named Mrs. Judson, and Mrs. Newell, and pointed his audience to the grave of the latter, a very sensible impression was produced upon the assembly, and the missionary spirit seemed to vibrate in every heart.

After the sermon, a collection was taken for the support of the mission, amounting to 185 dollars; which, considering the difficulty of the times, and the numerous calls for charity, was certainly very handsome.

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Extract of a Letter from Rev. G. Robinson, to the Editor, dated Wilmington, (Ver.) Jan. 1815.

*Dear Brother,*

AS you have requested some account of the late revival of religion in Dover, (Ver.) I feel happy to submit the following statement. In the month of April 1813, I went to Dover, at the united request of the Baptists and Congregationalists, to preach with them for six months. Nothing special occurred until June, when it was observed, that the congregation and the attention of the people greatly increased. Encouraged by these appearances, we appointed a meeting for religious conference, which was so well attended, that we appointed another, and finally concluded to hold our conference meetings every Thursday. A deep solemnity was perceived soon to prevail. A young man in particular, who had been a ringleader in vanity, appeared to be under pungent conviction. In a few

weeks he was hopefully brought to the knowledge of the truth, as it is in Jesus. This made a great impression upon others, and from this time the work began rapidly to increase and spread in different parts of the town. It soon reached the Church and Society in Somerset, under the pastoral care of Elder Mann. This good work continued, and increased until September.

The subjects of the work were about forty in number, part of whom joined the Congregational church in Dover, a part united with Elder Mann's church in Somerset, and the remainder united with the Baptist brethren in Dover, and were constituted into a church on the 5th of October last. They appeared to be deeply and scripturally wrought upon, as was observed by visiting brethren. There was no noise, no tempest, no confusion; they appeared to have a great sense of their depravity, guilt and condemnation; and to be brought to rely wholly upon the blood and righteousness of Christ for salvation. The attention was so general during the work, that even in the busy season of harvest, more than two hundreds usually attended our conferences on Thursdays. There was great harmony between the two denominations during the work. The attention was general, but was particularly solemn among the youth. Among the most remarkable instances of conversion, I would mention a young man and his wife. Her attention was first awakened; and the deep concern of mind which she manifested, served at first only to stir up the enmity of his heart against the work. When conversing together upon the subject, she asked him if his mind had never been seriously impressed respecting the importance of religion? To which he replied, (not in the most pleasant manner) "No, it never was, nor do I think it ever will be." She mildly observed to him, that she thought it was high time for *her* to repent, and attend to religion. His answer was, "Well, if you think it your duty, I shall not oppose *you*, nor must you oppose me in my way." Upon this, he left the house, as he afterward observed, in a perfect rage. He had not, however, proceeded more than 70 or 80 rods, when something seemed to say to him, Young man, have a care what you do. The words of Jesus to a persecuting Saul immediately followed in a most solemn and powerful manner, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." He that moment became powerfully impressed with a sense of his deep depravity and wretchedness; and after a few weeks, he and his wife were both brought to rejoice in hope. They are now members of the Baptist church in Dover, and give good evidence of vital piety and devotedness to God, who bought them with a price. During last summer, an aged gentleman, upwards of 70 years old, has hopefully been born again. Also a Universalist, and a Deist, both men of good abilities, have, by sovereign grace, been brought to renounce their former errors, and cordially to embrace the humiliating yet comforting doctrines of the cross. Such displays of divine grace, encourage us, my dear brother, to pray, Lord, thy kingdom come.

Yours respectfully,

GEORGE ROBINSON.



Extract of a Letter from the Rev. Mr. Train, to the  
Editor, dated Framingham, Feb. 15, 1815.

*Rev. and dear Sir,*

YOURS of the 4th, requesting some account of the revival in this place, came to hand on the 13th instant. I had contemplated sending you some information upon the subject, but concluded to postpone it for the present, hoping hereafter to be able to give the public a more full and pleasing statement, than it is possible for me to give in the present state of the work. The Lord has done, and is still doing, great things for us, for which we have reason to be truly glad. For four or five years past, there has been good attention to the word, and some have been brought, every year since I have statedly preached in this town, to rejoice in God their Saviour. The year 1813 was, however, a most cold and barren season, and the cause of Christ appeared to languish; but early the last summer, an attention to religion began to increase, and to become general throughout the town. I baptized the first person after the revival commenced on the 24th of July. The work has been gradual, but very solemn and impressive. I have baptized at different times between 30 and 40, and there are from 15 to 20, who are expected to put on the Lord Jesus Christ publicly by baptism, as soon as the severity of the weather abates. Our place of baptizing is at some distance from any house, which renders it inconvenient, when the weather is extremely cold. I have baptized none since January 12th, but several persons have been examined and accepted by the Church, and are waiting for an opportunity. Persons from 12 to 60 years of age have been the subjects of this work of divine grace. There has appeared nothing, which looked like enthusiasm, or a zeal without knowledge. Old and young have been brought to see the infinite purity and strictness of the divine law, to read their just condemnation thereby, and to fly to Immanuel for their relief. The work still progresses, and if you could make it convenient, we should be peculiarly happy to receive a visit from you. The Rev. Mr. Kellogg has had about twenty added to his Church since the revival. This work made its appearance a few months before my dear wife fell asleep in Jesus. It served much to reconcile her to the will of God, and has contributed much to my support in my affliction. I feel as though I could say, "he hath done all things well."

Yours affectionately,

CHARLES TRAIN.

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REMARKABLE ANECDOTES.

THE Rev. Philip James was pastor of the Welsh-Neck church on the Pedee-river, (S. C.) He was ordained over the church 1743, and died 1753.

This venerable man passed through a very singular scene about three months before his death; the narrative is related in full by Mr.

Edwards, but we shall be able to give only the substance of it here, which is as follows: He was greatly afflicted for the death of a favourite child, and bewailed his loss in the language of David, *O Abel, my son, my son, would to God I had died for thee, &c.* In the midst of his wailings he fell to the ground as if dead, and was taken up and put on the bed, where he continued for near an hour, without any signs of life. When he revived and saw the people about him weeping, he bid them desist, adding, "Had you seen what I have seen, you would not be in trouble about the dear little one." His wife and the company urged him to tell what he had seen concerning the child. He was reluctant to it, but their importunity prevailed, and he went on: "The child now enjoys more happiness in one moment than compensates for all the miseries he endured through life, and the pangs of death also." He then related how he had been transported by a celestial conductor to the paradise of God, where he was chided for his excessive grief, and saw his child in the full stature of a man, in company with the angelick hosts, and uniting in their songs of praise. At length his conductor said to him, "*I am one of that company, and must join them.*" Having said this, the entranced spirit began to sink fast, and soon found itself united with the body. This account is preserved by the family, and is signed by four respectable witnesses.\* After this vision, the old man minded no worldly thing, but was full of heavenly joy, and attentive only to spiritual concerns.

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THE Rev. Edmund Botsford, pastor of the Baptist church in Georgetown, S. C. when preaching at Stephen's Creek, a little over the Savannah river, S. C. was called upon to baptize Sarah Clecker, the wife of an ignorant, wicked Dutchman. The woman observed, she did not know that her husband would consent to her being baptized. Being informed he was present, Mr. Botsford called him up to him, and addressed him as follows: "Mr. Clecker, I have reason to hope that your wife is a believer in Christ, and she wishes to be baptized; but she is unwilling to go forward, unless you give your consent. I suppose you do not object, Sir." "No, no, Got forpit I shoult hinter my vive, she was one goot vive." While they were preparing for the water, the little man fell into a great rage, and cursed the preacher for "a ——— goot for notting son of a ———. Vaut, to ax me pevore all de beble, if he may tip my vive." But this Mr. Botsford did not hear of it till afterwards. Returning from the water, he saw Mr. Clecker leaning against a tree, apparently in great trouble. He stepped up to him, and asked him what was the matter? "Vaut was de matter? why, Sir, my vive is going to hafen and I am going to the tivel. I am a boor lost sinner: I can't be

\* Edwards's MS. Hist. &c. p. 19, 20.

forgiven: I fear de ground will open and let me down to de hell, for I cursed and swore you vas one goot for notting — son of a —. Lort have mercy on me." This was in July; the miserable man found no comfort till he was brought into the liberty of the gospel; and the September following, Mr. Botsford baptized him.

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#### MEMOIR OF MRS. ELIZABETH TRAIN.

Mrs. ELIZABETH, late consort of Rev. CHARLES TRAIN, of Framingham, was born at Weston, July 1st, 1785, of respectable Pe-dobaptist parents, who in her infancy publickly dedicated her to God by what they considered baptism; and as all parents do, who feel interested in the future welfare of their children, they early instructed her in the principles of religion. She however had no very forcible impressions of a religious nature, until about twenty-one years of age. At this time, her mind was deeply impressed with a sense of her situation as a sinner, and she obtained, as she thought, a good hope through grace. But in a very short time she so far lost the enjoyment of it, as to doubt, whether what she had felt was real or imaginary. She pretty much concluded, it was only an illusion of fancy; but through mercy she never relapsed into that state of neglect and indifference, from which she at this time emerged. She was led to frequent self-examination, a prayerful perusal of the scriptures, and close attention to the distinguishing sentiments of the Baptists. She felt deeply interested in the prosperity of religion, and wished for nothing so much, as a saving knowledge of God and his Son Jesus Christ. About a year previous to her decease, her mind was more solemnly impressed than ever, and she felt it to be her duty to forsake all, and follow Christ. Having faithfully searched the sacred volume, and not finding any support for infant baptism, she became fully convinced, that the Baptist sentiments and the practice of their Churches were most consistent with the word of God. She always spake of her parents with the greatest affection, was thankful for their pious instructions and prayers, and felt peculiarly happy in being obliged to dissent from them only, with regard to the subjects and mode of baptism. With respect to infant baptism, she considered it entirely out of the question, inasmuch as the scriptures are wholly silent upon the subject. After reading many plausible arguments in favour of sprinkling or affusion, she viewed the practice at best to be doubtful, and had no hesitation in renouncing it for immersion, which all admit to be valid. She loved all of every persuasion, who gave proof of sincerity, believing that the real children of God, when they shall see as they are seen, and know as they are known, will not fail of seeing eye to eye. Her views of a Saviour



and of her interest in him, continued to brighten, from the time she made a profession to the close of her life. She possessed a delicate constitution, and a mind too strong and vigorous for the durability of the feeble tenement it inhabited. Her resolution often carried her beyond her strength. Until the age of twenty-three, she had all the bloom of perfect health. About this time she was visited with symptoms of the disorder of which she died. She so far recovered as to call herself well; but frequently would observe that the consumption would in all probability bring her to her grave, and at no distant period. About fifteen months before her death, while attending the funeral of Elder Rathbun at Bellingham, she was seized with a violent cold, from which she never recovered; nor did she expect to recover. Her decline was very gradual until the 14th of September last, when she fell asleep in Christ, as we have every reason to suppose. Her mind was perfectly calm through all her sickness; she could give directions for the management of her family, and speak of leaving them, with as much composure as if she were going a short journey. Her hope of future perfect bliss raised her above the world, or the fears of death. Her parting exhortations and counsel will by many be long remembered. From fifteen to twenty-five years of age, she was engaged more or less in teaching school; an employment for which she had a particular fondness, and for which she was admirably calculated. She possessed an evenness of temper and sweetness of disposition, which never failed to secure the respect and esteem of her pupils; her vivacity and affability rendered her company equally engaging to old and young. Her mind was richly furnished with useful knowledge, derived from extensive reading, and actual experience. Few have ever made greater improvement with equal advantages, or accomplished more in the same space of time. But her useful life is ended, and she has followed to the world of spirits her father, her eldest sister, and three brothers, all (except one) victims to consumption. She died in the 30th year of her age, leaving many relatives and an extensive acquaintance to lament her early departure.

“He mourns the dead, who lives as they desire.”

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#### MEMOIR OF REV. JAMES REED.

THE Rev. JAMES REED, late pastor of the Baptist church in Attleborough, was born in Freetown, Massachusetts, of respectable parents, June 17, 1769. He embraced Christianity in the 22d year of his age, and soon after engaged in the ministry. He spent four or five years with the churches in Tiverton and Somerset. After which, he spent one year with the Baptist church in Bridgewater, then under the pastoral care of Rev. George Robinson, who at that time was out of health. From thence he removed to his native town, where he received ordination as an *itinerant*. After residing at this place about two years, the church at Attleborough, (at that time vacant) invited Mr. Reed to settle with them, and take upon him the pastoral office.

The last fourteen years of his life he spent with this church, in the faithful discharge of all the duties of the sacred office; greatly beloved and esteemed for his work's sake. As a citizen, Mr. Reed maintained an unspotted character, and in all his commerce with the world, as well as in the discharge of his official duties, he manifested the most pure and unbending integrity. As a preacher, Mr. Reed was highly esteemed, not only by his immediate charge, but by all the churches and ministering brethren who had the happiness of being acquainted with him. His sentiments were those professed by the *Warren Baptist Association*, of which he was a member. *Free salvation by grace alone*, formed the grand theme of his preaching, which was not in vain in the Lord. The gospel which he had faithfully and successfully preached to others, was the ground of his hope in life, and the source of all his consolation in death.

He sustained the endearing relations, and discharged the various duties of domestic life, as a husband, a father, and a friend, with fidelity and affectionate tenderness.

In his death, the family have to lament the loss of an endeared friend, a counsellor, a guide; his church of a faithful and able minister of the New Testament; and the community at large, of a worthy fellow-citizen. But we sorrow not as those that have no hope: for it is written, "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."



#### MEMOIR OF JOHN CORNISH, Esq.

MR. CORNISH was born in the city of Exeter, (England) and came to this country during the American Revolution. Being of an enterprising turn, he visited several parts of the United States, with a view to settle in some eligible situation for business. He at length took up his residence in Boston, where he resided for several years, until he had acquired a very handsome property, and then removed to Andover in the county of Essex, where he closed the scene of life September 29th, 1814, aged 60.

As a citizen, Mr. Cornish was highly esteemed and respected, being often called to assist in the management of the affairs of the town as one of their *Selectmen*. He was also several times chosen, and honoured with a seat in the the Legislature of the Commonwealth. Sincerity and uprightness, marked the general tenor of his public conduct. The duties of domestic life were discharged with equal correctness, and with uncommon affection. His house was the abode of cheerfulness and urbanity; while hospitality and plenty made such as visited him happy in his company. Were we to attempt to mention his occasional acts of beneficence, especially to such as still enjoy his favours, and who feel an undiminished and grateful esteem for his



memory, it would be a trespass upon the modest sentiments of the deceased. A just respect for his opinion, prevents us from being extravagant in panegyric ; for he often expressed his decided disapprobation of that incense of applause, too frequently conferred on charity ; together with all the gay trappings of vanity with which many have decked the religion of the dead. To heighten the virtues of any by the mere charm of eloquence, he considered as a base, beguiling lure of superstition, that ought to be exploded.

Conscious of his own depravity, he felt humbly to admire the distinguishing goodness of God to him as a sinner, and freely acknowledged, that if there were any thing good in him, the praise was alone due to his Maker.

In reviewing the arrangements of divine Providence, in ordering the temporal, as well as the spiritual affairs of our deceased brother, in not only furnishing him with the means, but with a disposition to promote the visible cause of the Redeemer, we cannot withhold a tribute of gratitude to God, for his kindness to us, and in this way would tell to the generations to come, how that the Lord moved the heart of our deceased friend, to bequeath his whole property (amounting by estimation to about *twenty-four thousand dollars*) to eventually become a permanent Fund, for the purpose of assisting pious young men of the Baptist denomination, who give evidence of their being called to preach the gospel, in obtaining such a degree of literary and theological knowledge as may be necessary to qualify them for the work. Reserving, however, to his widow (who is the only surviving relative in America) the whole income during her natural life. Said property is left to the care of Rev. William Batchelder of Haverhill, and Rev. Lucius Bolles of Salem, who were appointed executors by the testator.

The religion of our deceased friend was that of the heart, benevolent and amiable, practised in all the concerns of life, without austerity or ostentation, increasing in its fervour as he approached nearer to eternity. A high sense of honour, accompanied by the strictest integrity, were conspicuous in all his dealings ; while his promises were inviolable. The mildness of his disposition rendered him indulgent to the faults of others. Modest and unassuming, he cautiously avoided all parade in religion, and dreaded the thought of hypocrisy.

Having for years enjoyed the preaching of the late Dr. Stillman, his sentiments of religion, both doctrinal and practical, were similar to those professed by that eminent divine.

Mr. Cornish had formed the resolution, to espouse the cause of Christ, by an open profession of his religion, but death prevented his carrying it into effect, by removing him, after a short confinement, to the church in glory, as we have reason to hope. The closing scene of his life was marked with patience, fortitude, and submission, "Blessed are the dead which die in the Lord."



BIOGRAPHY OF MRS. CHLOE SPEAR.

CHLOE SPEAR was born in the wilds of Africa, and brought to this town when about 12 or 14 years of age. She was owned and brought up in the family of the late Capt. Bradford, father of the present High-Sheriff of the county of Suffolk. Such was her fidelity in the family, that her Master gave her a certificate of manumission, which was to take effect at a specified period not very distant; but soon after, by a law of the Commonwealth, all the slaves in the State were manumitted.

Before her freedom, she was married to Cesar Spear, (a man of colour) by whom she had several children, all of whom died before her, as did also her husband. Her only surviving relative is a grandson.

The principal design of this Memoir, is to show the excellency of our holy religion, in its happy effects upon this uncultivated African woman. Although nature had given her a sable hue, it furnished her with a mind of no inferior order. She could read but very indifferently, and her pronunciation was extremely broken and imperfect; indeed, many words she could never pronounce intelligibly: yet it may with truth be asserted, that few Christians have their minds more richly stored with scripture knowledge than she had.

She has often remarked, that when she first came to America, she used frequently to weep, and wish to die, imagining, that when she died she should return to her native country again. But when her mind became enlightened by the Spirit of God, to understand the sacred scriptures, she was led to hope for a better country beyond the vale of death. She often expressed her deep astonishment, that God in his holy providence should suffer her to be *stolen* from her parents and friends, and be brought to this Christian land, to give her the knowledge of salvation by Jesus Christ.

The writer of this, is unable to give a particular account of her first religious exercises; but believes they commenced under the labours of the late Dr. Stillman, whose lectures she occasionally attended. Her first engagements, however, were made with the *New-North Congregational church*, in this town. Her ardent feelings led her to wish to converse with experimental Christians wherever she met with them.

After Mr. Gair's settlement with the Second Baptist Church, she frequently attended his lectures, and often sought opportunities of conversing with him. In the month of November, 1788, she became a member of the church, then under his pastoral care, having been previously baptized by him. During a period of more than twenty-six years, while a member of this church, her conduct has been truly exemplary and uniform. She discovered an anxious concern upon all occasions to walk worthy of her profession, and adorn the doctrine of God our Saviour in all things. She was highly esteemed by many of our young members, especially by those of her own colour, to whom, by her long experience, and prudent counsel, she was peculiarly serviceable. Her serious reproofs, and affectionate exhorta-

tions will not soon be forgotten. So highly was she esteemed for her piety; that many sought an acquaintance with her. For this purpose she was not unfrequently carried to the neighbouring towns, to the distance of 20 miles, where she sometimes spent weeks, in encouraging and strengthening young and feeble Christians, among whom she appeared *gentle as a nurse*.

By her prudent and good economy she not only obtained a comfortable living, but acquired a considerable property, which she has left principally to charitable and religious purposes.\*

Several of the last years of her life, her mind appeared to be uncommonly spiritual. As she advanced in life, she seemed to ripen for glory. Few Christians with whom we have been acquainted, have appeared to maintain so near a walk with God, or to enjoy so much of heaven.

During her last sickness, which was of several months continuance, she was favoured with an almost uninterrupted peace of mind. When exceeding low, she would frequently, while bolstered up in her bed, converse for hours with her friends who surrounded her, until her strength was quite exhausted. She improved every opportunity to exhort her Christian friends to walk worthy of the Lord, and to live in love and peace with each other. Such as she had reason to believe were in a state of unbelief, she most faithfully and solemnly warned to flee from the wrath to come. Many could not refrain from tears, while listening to her broken but pious and moving exhortations. In one of the last visits made her by her Pastor, only a day or two before her death, she observed to him, she had several times thought herself going to her blessed Saviour: but added, she was willing to stay or to go, just as her heavenly Father should see fit to order. After a number of very touching observations, she said, "O Sir, I have been thinking of that blessed passage of scripture, where it said, *They that be planted in the house of the Lord, shall flourish in the court-yards of our God. They shall bring forth fruit in old age. They shall be fat and flourishing; to show that the Lord is upright.*† This, Sir, seems to be my experience. O the Lord is good to me, poor unworthy creature." Death had no terrors for her. She seemed wholly resigned to the will of God, and like good old Simeon ready to depart in peace. On the 3d of January, 1815, she gently fell asleep in Jesus, aged, as was supposed, about 65; and on the 7th her remains were committed to the family vault of her former Master, which was kindly offered by the heirs.

\* She left by *will* to her grandson, \$500. To five persons of colour, all members of the same church \$50 each; and to three of them all her wearing apparel, beds, bed and table linen. Several smaller legacies to others. To the church she gave \$333, 35 cents, the interest to be applied to the relief of the sick and poor, particularly to the members of colour. The remainder she left to the Baptist Missionary Society. She had previously made a present to her Pastor, of \$100.

† A funeral Discourse was delivered from this passage, by the Pastor of the church, the Lord's day following her interment.

## RETURN OF PEACE.

THE temple of *Janus*, built by *Numa*, was said to be open only in time of war, and always shut in time of peace ; the latter, however, seldom happened.\*

We congratulate our readers that this temple is now closed as it respects the war in our beloved country. May Heaven grant, that it may never more be opened ; but that *Peace* may be continued to this favoured land, so long as the sun and moon shall endure.

The return of *Peace* opens again those vast fields for missionary labour, from which we had been excluded by the terrors of war ; and we confidently hope and expect, that it will also increase our means of sending the Gospel to the poor and destitute, wherever they may be found throughout our land.

The return of *Peace* relieves us of another difficulty respecting our India mission. Our brethren can now go and return in safety. The opportunities of giving, and receiving intelligence from them, will also be unimpeded and frequent. Thus, while we hail the return of *Peace*, may our hearts swell with gratitude to the all-wise Disposer of events, who has so mercifully interposed, to save us from the miseries of a protracted war.

When we contrast the numerous and indescribable miseries attendant on a state of war, with all that rich profusion of blessings which a state of peace proffers to our enjoyment, we are led to exclaim with an ancient prince of Israel, "Let there be peace in my day." The joy occasioned by the most splendid victory, is alloyed by the painful recollection, that the wreath which binds the conqueror's brow is moistened with the blood of his vanquished foe, and the breeze which swells his floating banner is loaded with the groans and cries of widows and orphans. But while we deplore the destruction of our species, we revere the patriotism and valour of the brave defenders of our country's cause, who have hazarded their lives in defence of our rights and liberties, and whatsoever is held dear to man. Immortal praise to that Being, who has caused the noise of war to cease. The dark cloud which has so long hung over the nation has gone by, and the rainbow of *peace* has again cheered our desponding hopes. While we hail the return of this lovely exile, let us offer up our fervent prayers, that she may make this land of liberty her everlasting abode. Then,

"All crimes shall cease, and ancient fraud shall fail ;  
 "Returning justice lift aloft her scale ;  
 "PEACE o'er the earth her olive wand extend,  
 "And white-rob'd innocence from heav'n descend."

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\* January, the first month in the year, took its name from this deity.



## ORDINATIONS.

ORDAINED at Wendal, (Massa.) January 24th, 1814, brother DAVID GODDARD to the pastoral care of the Baptist church in that town. Sermon by brother E. Montague of Leverett, from 2 Cor. vi. 1. Brother Joseph Smallage made the ordaining Prayer, brother Paul Davis delivered the Charge, brother David Pease gave the Right Hand of Fellowship, and brother Ebenezer Burt offered up the concluding prayer.

The services were attended in the Congregational Meeting-house. The audience was numerous, respectable, and solemn.

In Pembroke, on Wednesday Nov. 9th, 1814, brother JOSEPH TORREY to the work of the ministry. Elder S. Glover of Kingston, preached on the occasion; Elder S. Abbot of Middleboro' offered up the ordaining Prayer; Elder S. Nelson of do. delivered the Charge; Elder J. Butler of Hanover gave the Right Hand of Fellowship, and brother N. W. Williams of Salem made the concluding prayer.

## ORIGINAL.

[For the Magazine.]

PERFECTION! 'tis a mark divine,  
In all God's works we see it shine,  
From man's best deeds excluded;  
And who to claim it does presume  
Incurs perversion in its room,  
And shews himself deluded.

Hence we discern a reason, why  
The works of nature please the eye,  
Both real, and perspective;  
And why one's admiration grows  
The more of them he sees and knows,  
While art seems more defective.

God's works of providence and grace  
Assume the most conspicuous place,  
And challenge our attention;  
When these we rightly meditate,  
They all appear exceeding great,  
Surpassing comprehension.

No pleasures can those joys excel  
Which in the Christian's bosom dwell,  
When themes of grace pursuing;  
How well the Word and Spirit join,  
And their united force combine,  
The stubborn soul renewing.

To ponder o'er the gracious plan,  
Devis'd to rescue fallen man,  
His first revolt redressing;  
Reflecting, that the time will be,  
When all to Christ shall bow the knee,  
Yields comfort worth possessing.

And such a burst of sacred joy  
Did every heart-felt grief destroy,  
When in anticipation,  
I saw the gospel's heavenly light,  
Rising with lustre clear and bright,  
On every heathen nation!

King JESUS rais'd his gracious throne,  
And with unrival'd splendour shone,  
Upon his holy mountain;  
Whither the ransom'd nations flow,  
Shouting hosannas as they go  
To taste the living fountain.

From sea to sea, throughout the world,  
Dumb idols to the dust were hurl'd,  
And glory fill'd creation;  
The vault of heaven with praises rung,  
And men redeem'd of every tongue,  
Did shout aloud SALVATION!  
Zion, once hated and distress'd,  
Her friends and advocates oppress'd  
By enemies infernal,  
Now rose to everlasting fame,  
And through the Lord, her light, be-  
came  
All excellent! eternal.

All rebel passions die away  
And "peace o'er earth extends her  
sway,"  
No more of battle's thunder;  
Garments no more are roll'd in blood,  
Nor hostile navies plough the flood,  
To kill, subdue and plunder.

The curse, which on creation fell,  
Because our parents did rebel,  
No longer now remaining,  
The sporting child no serpent dreads,  
And lambs with lions make their beds,  
No injury sustaining!—

Rous'd by this sweet, prospective view,  
My thoughts to heaven in rapture flew,  
My heart in supplications,—  
"Lord Jesus, shorten thy delay,  
Hasten this long expected day,  
Come, thou Desire of Nations."